

REV. FATHER PINAMONTI'S IDEA OF THE HEREAFTER FOR THE WICKED.



"The wicked shall be tormented with fire and brimstone."—St. John, x, 14.



"Hell has opened her mouth without any limits."—Isaiah, vi, 14.



"The horrible shall go and come upon him."—Job, xx, 25.



"Binding him hand and foot, throw him into utter darkness."—Matthew, xxii.



"Their worm dies not."—Mark, ix, 43.

SEVEN VIEWS OF HELL.

With a Terrible Description of It by a Priest

EXACT NATURE OF ETERNAL TORMENT.

Fire, Brimstone Chains, the Worm That Dies Not and Unspeakable Foul Fiends.

In former days, down even to the last generation, the ministers of every religion had no opportunity to enforce on the flock's terrors of hell. This prospect is discussed with far less force and frequency nowadays—so much less in fact, that there are many children who have never been troubled by thoughts of everlasting torment in a future life.

How strongly and graphically this idea was presented to the minds of the people in other centuries may be judged from the seven cuts which are reproduced here. They are from a work on hell by Father Prospero Pinamonti, of the Society of Jesus. Most people, it is probable, will admit this his church is one that was never the most merciful to sinners, but the illustrations show that it did not hesitate to present the consequences of mortal and unrepented sin in a candid and startling form. Father Pinamonti's book was first printed in 1660, and, of course, with the authority of the Church. It has since been republished with the same authorization, and its contents must therefore be accepted as based on good theology by its faithful.

It is illustrated by wood cuts, which unmistakably fulfil the intention of the author, and the artist to convey terror to the wicked, and are by no means to be despised as art. They have a force, a lucidity and simplicity which we should in vain seek in most illustrations of the present day.

Father Pinamonti presents this word picture of hell.

"If a little flame of our fire so much as frighten us, if we cannot bear even so little while the flame of a candle, how shall we bear to be forever buried in flames whose flames exceed all imagination? O thou who has not as yet repented for the sins thou committedst last, thou knowest by faith that it thou wert to die at present thou wouldst fall into the eternal furnace; how canst thou, then, find in thy heart to lay down this book before the greatest pang from thy heart for thy sins?"

"The damned, he tells us, shall be chained up in cages, where not only small creatures but the fiercest beasts, but terrible things shall devour their vitals unceasingly. Then he goes on:

"Consider how much the horror of this prison, so strait and obscure, must be heightened by the addition of the greatest stench. First, therefore, as to a common sewer, all the dirt and excrement shall run after the fire of the last day has purged the world. Secondly, the brimstone itself, continuing burning in such a prodigious quantity, will cause a stench not to be borne. Thirdly, the very bodies of the damned will exude so pestiferous a stench that if any one of them were to be placed here on earth, it would be enough, as St. Bonaventure observes, to cause a general infection of the air."

Each illustration can be enforced by texts from the Bible. All such texts promise eternal fire as the punishment of the wicked, and many details additional horrors. Here are some that give authority for the belief that four creatures will torment the damned, as well as the text:

"The horrible shall go and come upon him."—Job, xx, 25.

"Their worm dies not."—Mark, ix, 43.

"They that eat me sleep not."—Job, xxx, 17.

Father Pinamonti tells us that the sight of one of the creatures that devour the damned is so terrible that a certain monk, having seen one, declared that but for the particular help of God he could not have endured the sight for a moment without expiring.

The artist has truthfully illustrated the text. In each cut we see one damned human being suffering his or her special torment. Fire is the chief instrument of punishment in each case.

To use cut the wretched creature is shut within iron bars and the flames heat furiously upon him. Chains bind all his limbs and he is thus fastened to the bars. A winged horror gnaws at his jaw, while the head of another is seen attacking him from below. This picture is justified by the text: "The wicked shall be tormented with fire and brimstone."—St. John, x, 14.

The tormenting devils in the first cut have horns upon their heads and long noses. "The brother of dragons and the fellow of scorpions," text from Job, xxx, 20, is associated with this.

In one instance the damned one is surrounded by fiends, but a crushing band surrounds his head and his head is open in agonized shrieking. "You shall howl for vexation of spirit," says Isaiah, lxx, 13 and 14.

Another wretch is chained by the neck in the flames, while a hideous segmented creature with jaws and a forked tongue, circles him and gnaws at his throat. This is the worm that dies not, referred to by St. Mark.

The hellish creatures in another place gnaw the damned one's head, and vultures at the same time, while he holds them with his hands and vainly attempts to thrust them away. "They that eat me sleep not," says Job.

Yet another variation of the everlasting torture is undergone by the man who is chained, stomach downward, in the flames, with heavy weights beneath him and a spear thrust through him. "My inner parts have boiled within me," are the words applied to it.

LOVE, RUIN AND DEATH.

Paul Schulze's Fate Was a Real Tragedy.

HE ADORED MARIE WAINWRIGHT.

His Downfall Dates from the Day He Became the Actress's Knight Errant.

People on the Pacific coast have had their astonishment awakened by revelations following the suicide of Paul L. A. Schulze, of Tacoma, who was long a leading figure there and a man intimately connected with social, political and commercial affairs. He was supposed to be a millionaire, but is now known to have been worse than a pauper.

At the time of his suicide he had only recently secured a divorce from his wife, and was engaged to be married to Marie Wainwright, the actress. The astounding revelations as to this man's affairs made by the San Francisco Examiner show that his life had been one of reckless prodigality and extravagance, and that, beneath the calm exterior of a solid business man, the representative of dignified and powerful corporations, he squandered fortunes in luxurious living and was momentarily in fear of exposure of his crimes.

Schulze, who had known Henry Villard in Germany, and was his personal friend, was general land agent of the Northern Pacific Railroad and an officer in many other leading corporations of the Pacific coast. He is now believed to have stolen nearly two million dollars.

The revelations made by those who have endeavored to straighten out his accounts indicate that it was the unexpected arrival on the Pacific coast of Land Commissioner Phelps, of the Northern Pacific, that drove him to suicide. This was in April of last year.

Phelps demanded the resignation of Schulze. On April 10 Schulze handed in his resignation, and announced that he would devote himself to the management of his private interests. During the forenoon of April 12 he shot himself.

The entire Northwest was shocked, but the not was supposed to have been induced by business worries and overwork. Nobody supposed that Schulze was, as now turns out, a defaulter. His funeral was an imposing one, and a wealth of flowers surrounded his casket.

A month ago Marie Wainwright was playing an engagement at the Tacoma Theatre. One day she drove out to the Tacoma Cemetery and laid a mass of beautiful and expensive flowers upon the grave of the suicide. Then people in Tacoma began to remember that Miss Wainwright had spent a Summer there, during which she and Schulze had seemed to be very intimate.

The handsome residence in which she



"They that eat me sleep not."—Job, xxx, 17.

A WONDER IN PETTICOATS.

Archduchess Maria Theresa's Marvellous Muscle.

STRONGEST WOMAN IN THE WORLD.

Boxes, Fences and Rides Every Day and Can Hold Up a Man in One Hand.

The strongest woman in the world, barring circus women and professionals of the male ball stages, is Archduchess Maria Theresa of Austria, third wife of the heir presumptive to the throne, Archduke Charles Louis, and sister-in-law of the Emperor Francis Joseph. A tall and stately woman, with tresses that are almost raven, and a health that has always been superb, this queenly personage, now only in her forty-first year, moves through the brilliant Austrian court with a force and a power that is dominating.

Were it not for the continued ill-health of her husband, the Archduke, who, though not confined to his bed, is still one of the royal invalids of Europe, this woman would in all likelihood be the Austrian Empire's next Empress.

Well fitted she is by birth and education for such a possibility. Born of the finest and most ancient stock of old Portugal, she was the daughter of Don Miguel, Infante of that land—she yields to no one in Continental Europe in station or birth. Already the mother of six sturdy children, she has put the line of Austrian succession on a firmer basis than it has been before for half a century, and this alone causes her to be much beloved by the people.

But her strongest hold and her greatest reputation in the land of the Magyars is her colossal strength. Not only is she the strongest woman, but there is not a man about the court—indeed, in Vienna—who would dare to try conclusions with her, even if she were not royal. Women, she does not care to fully test her strength

or to make it public. But this much is known, that she has a score of times performed the redoubtable feat of lifting a man of ordinary size with one hand, and doing it fairly easily, without any indication of subsequent exhaustion.

Her childish like after her, being all tall and strong and well-formed, but none of them shows any signs of proving equal to their royal mother. Her strength is due to two things—to her constant exercise in page, but most of all to her outdoor life in her early girlhood. Life in those days in Portugal did not mean to her being pent up in some musty castle like a Spanish beauty, but instead an almost free roving over the forests and hills of her father's country estate. There, before she had become a woman, she learned how to walk long distances, how to run without fatigue, to shoot, dish, and ride a horse as naturally as if she had been a man. Don Miguel's one ambition was to train her up to be a sturdy woman, and not a petted beauty; but he did not appreciate that he was laying the foundations for what was later to be the most splendid woman in all Europe.

Since she went to Austria the Archduchess has made it her business, whatever else might be on hand, to keep herself constantly in good physical trim, and to exercise just as much each day. In the palace where the Archduke and the Archduchess live there is one of the most modern of gymnasia on the upper floor, and into this the Archduchess retires every morning after her household duties, to which she gives her personal attention, are attended to. Once inside she discards the frock that she has been wearing, and puts herself into a simple, unadorned gymnasium suit of flannel made in the most "rational" manner, close fitting and without the sign of a skirt. Her daily exercise in this room lasts for a couple of hours, and consists of swinging dumb bells, lifting graduated weights, swinging between bars and fencing, at which latter she is very expert. All the appliances in this gymnasium are of the finest make, and of the most approved type, and the outfit is exceedingly complete. After her exercising is over she plunges into a cold bath, and is immediately afterward thoroughly dried off by two of her serving women.

After the bath comes a rather hearty lunch—for the Archduchess, though not a voracious eater, yet believes in abundance of good, simple food—and then the pleasures of the afternoon commence. For a couple of hours, at least, this second lady of Austria is her own mistress. Later in the afternoon she may be required at some court function, or to receive at her own home. But the early afternoon is given over to out of doors, even if the weather is not fair.

For the Archduchess is not a woman to mind a dash of rain or even a sharp shower. Occasionally she drives, but as a rule it is a brisk canter or trotter a gallop on the hills outside Vienna, on the back of her own pet horse, which is a fine and mettlesome Arabian. Lately she has taken to the bicycle as a huge number of European princesses also have, and at times she is almost wavering in her allegiance to equestrianism.

BEARDSLEY ART IN SHIRTS.

Strange Things Seen in Windows on Broadway.

FANTASTIC DESIGNS OF BLACK ON PINK.

Other Shirts Are Green and Yellow in Color—What This Strange Fashion May Lead To.

The wave of eccentric art which is passing over the world has extended to the colored shirts of men. At this moment fashion very generally in the day time, if the wearers would be in the fore front of civilization their shirts should give a delicate suggestion of that form of art which is represented by the modern poster, and by the works of Aubrey Beardsley and his numerous followers.

In the windows of several of the best known men's furnishing stores on Broadway, between Twenty-third and Thirtieth streets, you will find ample confirmation of these statements. It should be remembered that these shirts are not intended for the people who wear made-up, hand-painted ties. The character of the stores in which they are exhibited is proof that they are considered proper for the most irreproachable fashionable.

Several of these shirts, the patterns of which may be seen in the accompanying illustrations, have a background of pink and are covered all over with a heavy black design. This design bears an unmistakable resemblance to the decorative effects in the background of many of Aubrey Beardsley's drawings.

In another case we see a pattern of dark blue on a groundwork of light blue. This pattern is heavy and sufficiently striking for an architectural decoration.

Again, there is a wayward design of dotted red and white, resembling a background of pink. The same design is repeated in blue and violet.

Eccentric art has extended not only to the patterns, but also to the colors. Both green and yellow shirts are being sold in considerable numbers. Thus "The Green Carnation" and "The Yellow Carnation" of literature may have their counterparts in shirts.

Many other strange patterns might be mentioned. There is a blue shirt, on which a vine is designed in darker blue, with white spots scattered here and there. Another pattern is of small blue and red stripes, but this, if startling, is not very original.

The ultimate possibilities of this strange fashion are bewildering. Is it possible that the present soberness of men's clothing is about to change? Certainly these new shirts equal in variety and brilliancy of color any feature of the dress of earlier days.

Then, what an opportunity for distinction in dress it gives to those who devote their lives to this pursuit! Mr. Lockland Kip could tell Aubrey Beardsley to design shirts exclusively for him. Other artists in the wearing of clothes could engage other artists of the pencil to perform similar services for them.

For the present the storekeepers are doing their best to put forth the "most original designs in black upon pink and yellow and green shirts, but their productions are within the reach of comparatively many and they will surely be a demand for something more original and distinctive by the few.

IS SIN A DISEASE?

The Latest Theory to Account for Human Depravity

ADVANCED BY METAPHYSICIANS.

If a Sin, It Can Be Cured by Medical Treatment, as Was Done Late-ly in London.

Is sin a disease? This is the novel topic which metaphysicians are discussing just now. It is one of the most interesting questions in this age of psychological study.

If sin is a disease, argue the metaphysicians, it is a mental disease. There is an absence of that bump designated as "morality" by the phrenologists. A celebrated New York physician and an authority on diseases of the mind once remarked that 70 people out of 100 were mentally deficient to a certain extent. Unfortunately he neglected to estimate the percentage who were lacking in moral brain tissue. This was years ago, and the observations made of criminals during the intervening period have so strengthened the theory that sin is a disease that the phrase "morally deficient" has come to be regarded in the same light as "partially mentally unbalanced."

Foremost among expounders of the new theory are the believers in heredity, which has now become an almost universally accepted fact of science and evolution. The records of criminology afford strong testimony on the affirmative side of the question. It has been shown that criminal offenders range in rank from the most highly educated members of society to the most depraved graduates of the gutters. The latter are, to a certain extent, excusable only by reason of their early surroundings and the bad example of their parents. For the misdeeds of the educated, however, there would seem to be no palliation. Surrounded from their youth by good influences, generously supplied with money, the only way to account for their criminal conduct, so say the metaphysicians, is that the sin they commit is the outward expression of a mental disease.

One of the most recent and notable instances of this theory is the case of the millionaire physician, Duxetrow, now under sentence of death in St. Louis for the murder of his wife. He said that he knew that he had sinned, but it was not voluntary. He said his mind was diseased regarding his wife. He was a hard drinker, and was unable to explain what had made him take to drink. Intemperance, so long regarded as a sin, is a disease, according to an eminent physician, Dr. George K. Wilson, M. B., C. M.

The proposition that sin is a disease may be stated thus: Drunkenness is a sin, it is also a disease; therefore sin is a disease. In a treatise on the subject Dr. Wilson says: "Drunkenness is a neuropathic, and takes its place in the category of epilepsy and the like."

Mrs. Caroline Vrooman, a well-known student of metaphysics, says: "It has come to be a generally accepted fact that many metaphysicians that sin is a disease. There are some who are inclined to fall back on the ancient theory of original sin, but the modern disordered condition. If drunkenness is a disease, which I personally believe it is, why should not stealing be placed in the same category with intemperance and murder with homicidal mania? If one is a mild form of a certain disease, the others may naturally be considered as merely phases of other mental infirmities."

"But I go deeper than metaphysics. Sin is a violation of the laws of life. One will be the fundamental part of one's being. As we will, so we create. When the will is perverted from the universal or divine will, then that which is sin. The Bible says: 'And that sinners shall die,' and what is disease but the forerunner of death? The physical laws depend on mental and spiritual laws. Therefore, sin is but an expression of an inward disease. It can be eradicated. It yields to spiritual treatment. Not by prayers, although they are efficacious in purging the soul of discord. Swedenborg taught that all sin was a species of dementia. A more eminent authority for the statement that sin is a disease could not be quoted."

The main argument on the affirmative side of the question is the generally accepted theory of heredity. It forms a foundation on which the metaphysicians erect their apparently unassailable proposition that sin is a disease. Profound investigation has proved that not only do children inherit the bodily features of their parents, such as the color of the eyes or hair of either the father or mother, the shape of the nose or the contour of the face, but also mental traits and dispositions as well.

C. H. Henderson, Ph. D., a writer on medical subjects, writes: "The records show a striking illustration of this negative view of the question. According to him a girl thirteen years of age had been cured in London of an astounding form of depravity by simple medical treatment. The girl, whose parents were very exemplary, was a very healthy child, and was prone to stealing. In all other respects the child was perfectly normal. A medical author of this disease was called in, and he discovered that this stealing propensity was due to the lack of a proper amount of saccharine in the child's system. He therefore had the child put to bed at once and fed for several weeks on a diet of sugar. At the end of this time the child was completely cured of this dangerous sin. It was not the simple therapeutic agent of the product of the cure that affected the child, but the fact that the child was cured by mental suggestion and the sugar conveyed to the juvenile mind that sweetness and purity were needed."



New Art Effects in Colored Shirts.